

Rev. A. Lowell

BOSTON RECORDER.

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WEDNESDAY, FEBRUARY 8, 1832.

Nathaniel W. illis, Publisher.

RELIGIOUS.

For the Boston Recorder.

"FEED MY SHEEP."

Ms. Envoy.—In a late religious paper, one of its

designs is for and ought to be devoted to the *imperial*—for the work of conversion;—and that Christ will leave the ninety and nine of his flock, the neck which is lost; but should he leave no one to lead them into the green pastures and by the still water over them, if he is absent at even tide, or to the hope of salvation.”

OMICRON.

For the Boston Recorder.

SABBATH ASSOCIATIONS.

Extract of a communication from Rev. E. PRATT, of West Barnstable, Nov. 1831.

"I preached to my people as requested; and after our communion the last Sabbath, brought the subject directly before the church. They voted unanimously their approbation of the resolutions passed by the General Association, and gave their names to the agreement to observe the Sabbath as proposed; viz. *Believing that all worldly business and travelling on the Christian Sabbath except in cases of *necessity*, or *mercy*, and all worldly visiting and amusements on that day, are *obtrusive* to the divine will, and injurious to the social, civil and religious interests of men, we, the subscribers, agree that we will abstain from all such violations of the Sabbath, and will endeavor to persuade our families and others to do the same.*

"Thus the church formed themselves into a Sabbath Association. The members who were absent, will doubtless give their names as soon as I can call on them. Some are absent at sea, and other places. Many of the congregation will probably do the same, making in the whole probably two hundred.

"This is a reformation which all reflecting persons must see to be of the greatest importance. I do not think it will be necessary to send an Agent into this country. If any of the churches do not move on the subject, I will visit them as soon as may be."

Mr. Pratt mentions in the same communication what he had done for the Sabbath cause within the limits of his Association; and we trust that his efforts will eventually secure the important object recommended by the General Association. "The doings of Pastors and General Associations," he says, "I got inserted in the Barnstable Journal, which is generally read, as preparing the way. I then wrote to all the ministers, and to the churches that are destitute of pastors, and to the church that are destitute of ministers, and to the church that are destitute of both."

"I have told (Eph. 4:15) that the *Saviour* "gave gifts to men"—to some apostles, and some teachers, and all—to preach to sinners only. "But, for the perfecting of the saints—the edifying of the body of Christ—till we all come to the unity of the faith and the knowledge of the Son, and a perfect man—into the measure of the stature of the fullness of Christ." For whom is the "strong meat?"

(Heb. 5: 14), and when and by whom is it to be administered, on the plan here proposed? How Christians to "leave the principles of the doctrine of Christ, and go on unto perfection, not laying again the foundation of *repentance* from dead works and of God—unto God—and of *eternal judgment*," as the Apostle exhorts (Heb. 6: 1, 2.) if these topics are to be the principal or only ones presented, as they usually are—sources designed especially for the benefit of the *apostle*?—How are they to be assisted to "add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance, patience, and a good work?"—and a perfect man—into the measure of the stature of the Son, and a perfect man—into the measure of the stature of the fullness of Christ?"

The Rev. Mr. Pratt informs us, that he had preached in behalf of the Sabbath cause "to the South Congregational church in that town," and that a Sabbath Association was formed there as in his own church and congregation.

THANKSGIVING.

The following paragraphs are appropriate to the present circumstances of hundreds of Congregations. They are from a Sermon preached by the Rev. Dr. DANA, Dec. 31, 1831, being a day devoted by several churches in Newburyport and the vicinity, to united praise for the spiritual blessings of the year.

America has been signalized among the nations, at a land of revivals of religion. But no year, I apprehend, has been so richly fraught with this mercy as the present. From every region of our country, the delightful intelligence has come; and almost every hour has witnessed the most joyful and triumphant exertions of the most judicious among us, in the school room, in the pulpit, and in the streets.

LORD & HOLBROOK, School Books.

AS WORKS.

The Advancement of Society in Kansas, regarding Religion; and Their Progress.

For sale by FERKIN & JONES, Junr.

THE NORTH AMERICAN TIMING ALMANAC.

AN ALMANAC, a new edition, with American Arithmetic, by French.

He possessed greater attractions than any other almanac.

It is well adapted to the young and to the old.

J. S. PHILLIPS, Recipient of Public School, Faculty.

ES PENMANSHIP.

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Chirography, by Elmer & Son.

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man; that were monstrous, as if he wore a beard in his cradle; "and we do not believe that a serpent's sting does just then grow, when he strikes us a vital part;" the venom and the little spear were there when it first began to creep from its little shell. And little boldness and lesser words, and wrangling for nuns, and lying for trifles, are of the same proportion to the malice of a child, as impudence, and duels, and injurious law-suits, and false witnesses in judgments andjuries, are in men.

[Jeremy Taylor.]

INTELLIGENCE.

CHINA.

Extracts from Mr. Bridgeman's communications.

The Chinese teacher mentioned in the following paragraph is the same with Leung-pao. Mr. Bridgeman's letter is dated Nov. 12, 1830.

Afat has returned from his tour, which, though it was not what was anticipated, is on the whole quite satisfactory.

I went in nowise disengaged with my fellow-traveler, who seems to be a firm believer and a true disciple, threw himself into the train of one of the examiners of the public schools. In this way they passed on, from one district to another, without having their trunks examined, and had free access to young literati, among whom they distributed their Christian books. Of one little book of about 100 pages containing Paley's argument on the divine existence, in 40 pages, and followed up in the remaining pages by the doctrines of the New Testament, they distributed more than 700 copies; also several hundred of another little tract written by Afat. They had frequent opportunities of giving oral instruction. Afat and his companion have now, for a little while, taken up their abode within the walls of Canton; and in the house of a man that was determined to be a priest, but, after trying the business a while, left it with dislike. Whether he will have any greater regard for the service of the Most High God, remains to be seen. Afat will doubtless bring some strange doctrines to his ears. He blamed them, he said, for coming on the Sabbath; and he ordered that no provision should be made for them to-day, and that they should be told to wait until the Sabbath, it being wrong to kill pigs, and bake yams, &c., on the Lord's day.

Afat—I went down after school this morning, to meet the King of Vavou and his people, who were now on shore. In the course of the day several meetings took place, and Satan employed his best instruments and most powerful arguments to move our Chief from the new religion. One old Chief, who is considered the father of our Chins, made use of some of the most powerful arguments in order to draw him from God, telling him that he had no love for the operations of Providence; knowing that our Chief had many wives, he said him, "Canst thou give up thy wives? and wilt thou not go to others?" These things the Chief felt most keenly, as the advice of the old Chief is in general attended to; but he continued firm, and did not enter the field of controversy, but remained in perfect silence. He allowed them to say what they chose, but made them no answer. After one of these meetings, and before another came on, I went to him, to encourage him, and to know his mind. He told me he was greatly pressed; that they all set on him, but he would not give up. Blessed be the Lord, who, I trust, will enable him to be steadfast. Took every opportunity of conversing with all I could upon the good cause; and while at a cava party, composed of our Chief and some Tonga or Shantung people, who have lately come from the Fiji islands, I was much pleased to hear of the proceedings of a Tonga Chief named Lajiki, who is from Nukualofa, and is at the Fiji place, getting a canoe built. He has told the people of that part of our God; and some have believed. Some of the men who have lately arrived from that island did not believe what he said; but now, having heard what I have to say, they see he was right, and seem almost, if not altogether, persuaded to cleave to the truth. I have hopes of some of them, and rejoice that the Lord is making way for his servants, even in the Fiji islands.

SOUTH AFRICA.

Rev. J. Pissier, one of the French missionaries, in a letter dated Wednesday's *Evangelical*, Cap de Good Hope, June 15, 1831, states that his companion, Lemus and Rolland, expected to establish themselves permanently within two days' journey of Latakkoo. Of his own labors and prospects he says:It appears to me that the Lord begins to bless my labors among the heathen. One young slave has just been born, respecting the various measures taken to promote the moral and religious instruction of the aboriginal inhabitants of *New Holland*, or *Van Diemen's Land*. Among these papers is a letter sent by Lord Goderich, in the course of the present year, to Lieutenant-General Darling, in which his Lordship concurs in the opinion that the civilization of the natives of New Wales is of the greatest importance. His Lordship declares also his acquiescence in the grant made by the Council, of 1500, a year to the Rev. Mr. Threlkeld, for the purpose of encouraging that exemplary Missionary to persevere in his labors to promote such an object. One of the most important of these labors is, the translation of the gospels into the native language. [London World.]

BATAVIA.—The following are extracts of a letter from Rev. W. H. Medhurst to the Directors of the London Missionary Society.

Hok-ke-en Dictionary.—I have several times alluded both in this and former letters, to my Hok-ke-en Dictionary, which has occupied all my leisure time during the past year. I have now the happiness to inform you that the Chinese and English part of that work has been brought to a conclusion. It occupies 800 pages of closely written quarto, and will be followed by one or two hundred more pages of preface, indexes and appendices.

It was my original intention to have written a second part, containing English and Chinese, but the first has swelled so much upon my hands, and has occupied so much more of my time and attention than I at first imagined, it would, I do not know, be well to have it.

I have at first despatched a mass of more important books which has been waiting for my attention, while busied in the compilation of the former part.

The Select Committee in China have offered to carry the work through the press without any expense to me or the Society.

New Testaments in Low Malay.—The printing of the translation of the New Testament in Low Malay, which I am engaged in revising and bringing through the press, has advanced only to the end of the Gospel of St. Mark, owing to the multiplicity of other business which required exertion at the government printing office; however, I am in hopes of seeing it completed by the end of the year.

Brit. and For. Bible Soc.—Mr. J. Thompson, who is about to proceed in that character to the West Indies, has been seated waiting to receive us, in company with several of his Chiefs. The Chief welcomed us there, seemed pleased but did not say much. Several others thanked the Chief's brother for having brought us. The Chief was glad we had come, but had been long expecting us; so that he had become anxious, thinking perhaps we should not come.

After a short time spent in conversation, we were conducted to a native house, which had been the residence of a Chief, who, a few weeks ago, left the island rather than stay in his god so much neglected and insulted by the Chief and his people, who have turned to the true God.

Feb. 2d.—Early this morning I met the males in the large house, in order to commence teaching. About one hundred and ten were present. These were adults principally. I chose ten to assist me in teaching, all of whom knew the alphabet.

3d.—Toward evening I was requested to visit a young Chief, who was ill, named Faone; but before I could go, (as Mrs. Thomas was not returned from the school,) a man, whose name is Lube, came from the young Chief. He said, "I am a Matabele, and is living with the sick Chief." He said he was come to tell me about his friend who was ill, and to hasten me to see him, lest he should die. Then he gave me the following account of himself and the sick Chief, both of whom belong to the Vavou island. He said, "We heard of the lotu, or worship of God, and we thought it good, but we did not know; but we wanted to follow it, to know if it was good. Our Chief was angry with us, and ordered us to give over praying; but we told him we would not give over. The consequence was, we had to leave our houses, lands, wives, and friends; and we preferred this to giving over to Jehovah."

The King of the Habab, who is a relation to the King of Vavou, was not angry at our praying; so we continued with him. Some months ago," said he, "we were opposed here, but we would not give over lotu, or prayer; but we were resolved, that, if we could not pray here, we would go to Tonga. About this time the King of Vavou sent for us to return, and he would give us our wives, houses, and lands, &c. But we told him, if he would allow us to pray to Jehovah at his land, we would go; but if not, we would not go. We preferred a life of poverty where we could pray to God, to our wives, houses, and lands without God; so," said he, "we have continued to pray; and now it is well you are come to this land."

4th.—The King attended the school this morning, in common with his people, all of whom seem very desirous to be taught.

For the Boston Recorder.

SOUTH NORTHBIDGE, MASS.

I have been preaching in this place, for three months past and have witnessed many tokens of good. Much interest is manifested in the monthly concert, Sabbath School Concert, Monthly Tract Distribution, Temperance Society, and benevolent institutions in general. There is evidently an increased attention to those objects, though they have been steadily maintained among this people for years past.

A protracted meeting was held in connection with the Annual Church Conference, during the month of June, with the most salutary results. These results are sometimes greatly marred, for want of wisdom to direct the excitement produced into useful channels instead of its reaction upon the peace and purity of the church. Not so in this case, as I have had the satisfaction to witness. Through a strange spirit of innocence, many of the churches and congregations in this vicinity are in a fearfully distracted condition; while this, has enjoyed for the space of half a century, the contemplations of a distinguished servant of Christ, is blessed with a good measure of internal concord and spiritual prosperity.

The good effects of the protracted meeting and late revival, may be clearly attested by several particulars worthy of mention. 1. A general elevation of Morals, with some signal instances of reform from intemperance, Sabbath-breaking, and other destructive vices.

2. That wholesome mental action, which when regulated by religious considerations, gives to man the

worth and dignity of a thinking, intelligent, accountable being. 3. An augmented thirst for knowledge and a general spirit of inquiry. The Bible and other religious books, besides others not strictly religious belonging to social libraries, are much more sought and read. 4. Greater attention to family religion. Several heads of families, subjects of the revival, have established the family altar; others have been awakened from long neglect. 5. A stronger faith in things spiritual and eternal—deeper sense of the means of grace and benevolent institutions. There is an increase of one third, in the attendance upon public worship; and voluntary contributions not less than \$300, have been raised in the last three months, for the support of the Gospel in this place, the circulation of Tracts and the extension of Sabbath School instruction.

6. There is a deeper sense of religious obligation in all the common duties of life; more brotherly love, and more spiritual and practical piety in the Church. Fifty-four have already joined the church, and several others are wishing to come forward.

This is a brief and unexaggerated statement of results, which have fallen under the writer's observation; and many hearts now glowing with love and gratitude to their God and Saviour can bear testimony to their truth.

S. H. FLETCHER.
South Northbridge, Jan. 16. 1832.

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WEDNESDAY, FEBRUARY 8, 1832.

SANDWICH ISLAND MISSION.

The missionaries who left this country in December, 1830, for the Sandwich Islands, arrived on the 7th of June, after a pleasant, though protracted voyage, of 161 days. Letters have been received from the Islands, within a few days, to the 14th of September, nearly eleven months later than previous intelligence. The missionaries were in comfortable health, with the single exception of the printer, and the mission prospered in all its departments. The schools contain 50,000 pupils. The churches have 420 native members.

John Adams, a member of the church and an energetic reformed, has succeeded Boki, as Governor of Oahu. A National Temperance Society has been formed by the high chiefs—local associations, with numerous members, having existed previously. The Jesus have been ordered to leave the Islands within three months.—The Missionary Herald for March will contain the particulars.

COLONIZATION SOCIETY.

We promised some remarks on the views expressed by Mr. Gannett at the late meeting of the Colonization Society. 1. *Health of the Colony.* Mr. G. represented the climate as an insuperable objection to emigration except from the low country of the southerner states. It is doubtful that others have to encounter a more severe season, and are more likely to die. But even to the north the climate is becoming more favorable as cultivation progresses. The cost of Virginia was at first terribly fatal to the English colonists. Three first attempts to make a settlement there were completely abortive. In 1607, between May and September, 50 persons died. In 1610, the colony was reduced in six months, from 500 persons to 68; and in 1617 the population amounted to only 400. In 1619—12 years after the settlement, after an expenditure of £80,000—the colony contained but 600 persons, men, women, and children.—Of the 1500 companions of Winthrop, in the first settlement of Massachusetts, 200 died in six months.—A new settlement, on a distant and uncultivated coast, is generally fatal to many of the first adventurers. The climate soon comes to be better understood and to be really more favorable to human life. Such is the case with Liberia. The natives and the acclimated colonists, enjoy uncommonly good health.

But again: Not only does this improvement take place on the coast, but the progress of the colony will soon lay open emigrants to the hilly country of the interior, whither, beyond the region of swamps and stagnant waters, emigrants from any part of our southern country, and probably from the north, can go with little or no danger.

2. *Danger to the Character of the Colony.* This objection to rapid emigration has more force, and ought to be kept constantly in mind by the friends of the enterprise. But (1.) Liberia is now strong in intelligence and in moral and religious principle. The colonists are accustomed to self-government; and it would require a large addition of unruly members, to endanger the stability of their institutions. (2.) The emigrants are generally from among the more intelligent, industrious and moral; and are acquainted, in some degree, with the duties of citizens. (3.) The colonists are proud of the liberty and the happy institutions that they enjoy, as distinguishing them from their uncivilized and enslaved neighbors. They will not readily surrender this distinction, or pursue any cause that evidently endangers it. (4.) Their recollection of this country, and their position before as and before the world, as an enlightened and Christian African Republic, entrusted with interests dear to humanity, will also powerfully stand on the side of good order. (5.) Other colonies ought to be established as soon as practicable at different points on the African coast. This has been for some time contemplated by the Society.3. *The Expense.* Suppose the annual increase of the colored people of the U. S., bond and free, to be even 60,000, and the expense of transportation, land, support, &c., to be \$50 for each; \$3,000,000 a year would suffice. The emigrants would be generally of the more prolific classes, so that the transportation of the annual increase of the black population, would in fact rapidly diminish that population itself. But the above estimates are both too large; and if they were not, \$3,000,000 a year is less than a fourth part of what is now paid on account of the public debt, and is the veriest trifle in comparison with the magnitude of the object.4. *Slavery cannot await this slow process.* Possibly not. But it must either do so, or be abolished in blood.

Having thus briefly noticed the reasons urged for believing that the Colonization Society cannot be of any direct benefit to this country, we will mention a few for believing that it can.

1. It may, as above shown, remove people of color to Liberia so rapidly as very materially to diminish their proportion to the whites.

2. It may elevate the character of our colored population.

A flourishing African republic would be one of the most powerful educational influences—morally and intellectually—that could be brought to bear upon them.

3. By means of similar influence on the whites, it may break down, in great measure, the prejudices of color, and kindle up extensive feelings of philanthropy and kindness.

4. It will hasten the abolition of slavery. It holds out a hope—the only one of abolishing the system without bloodshed. Without hope, men will not act—they will think of the evil as little as possible, and strive in every way to reconcile themselves and others to its existence. Hope keeps conscience awake; and combined with fear, fixes the mind intensely and constantly on the object. The Society has already sent out many slaves, emancipated through its influence and its provisions; and is leading on to the emancipation of thousands, and we verily believe, of millions. But for that society, the Legislature of Virginia would have been silent; the debate of thrilling interest for two weeks, which has just closed, would not have been heard; we should not have been able to copy from a Virginia paper an article like the following.

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latter views have already been expressed by many of the local Conferences and have apparently the entire approbation of the Editors mentioned, we trust that the Methodists throughout the country will soon exhibit an example of purity in relation to this master, worthy of imitation by Christians of every name.

MAINE TEMPERANCE SOCIETY.—The Maine Temperance Society was formed at Augusta, Jan. 25, by delegates from Temperance Associations in different parts of the State. Hon. ETHER SHEPLEY, President; SAMUEL M. FORT, Esq. of Bucksport, Corresponding Secretary. Among those who joined the Society at its formation were the present Governor of the State, and the Hon. William King. A letter from the Cumberland County T. S. expressing his interest in the subject and his regret at not being able to attend—it is said that the Corresponding Secretary, an early, efficient, and tried friend of the cause, is to be employed as the Society's agent.

WHAT DOES IT COST?—According to the Charlevoix Observer, these may be paid for by public and benevolent purposes in the United States, including the salaries of ministers, the sum of \$6,180,000 annually; while expenses of intertempore, Lotteries, and other gambling Theatres, &c. &c. for the same time, are not less than \$110,000!

LITERARY.—London Journals mention the following works as forthcoming: Researches in Greece and the Levant, by the Rev. John Hartley, M. A. late one of the Church Missionary Society's missionaries in the Mediterranean. I. Vol. 1.—Life of Oliver Goldsmith, by Mr. Prior, author of Life of Burke.—The correspondence of the learned Theodore with eminent personages of his time; containing letters of John Evelyn, Sir Hans Sloane, Bishop Burnet, Dr. Caius, Matthew Henry, Dr. Gale, &c.—Manual of the History of Philosophy, from the German of Tennemann, by the Rev. Arthur Johnson. A New Argument for the Truth of the Christian Religion, by the same author.—Sketches of the Principal Events in the History of Modern Europe; with their influence upon the interests, happiness, and morals of society, particularly considered, by Rev. H. C. O'Donoghue.—The Sacred History of the World from the Creation to the Deluge, attempted to be philosophically considered by Sharon Turner.—Reflections on the Politics, Intercourse, and Trade, of the ancient nations of Africa—Carthaginians, Ethiopians, Nations, and Egyptians. From the German of A. Herzen.

DR. WOOD'S LETTERS TO YOUNG MINISTERS.—The last number of the *Spirit of the Pilgrimage* contains the first of a series of Letters addressed to young ministers, and especially to the alumni of the Andover Seminary, on "the different modes of thinking and reasoning of moral and religious subjects, and of exhibiting the truth of religion in public." We do not imagine that the discussions have by any means terminated. Mr. Moore, a few days ago, read a Resolution in the Select Committee on Slaves and Free Negroes reported by Mr. Federal, prepared, and delivered by Mr. Garrison, to the effect that the colored population of the United States is a great evil. 2. That humanity and policy in the first place, demand the removal of the free, and those who will become free, (looking to an extensive voluntary manumission.) 3. That this will absorb our present means. 4. (undeniable implication.) That when public opinion is more developed; when the people have more explicitly, and the means are better devised, that it is expedient to commence a system of abolition.

These are astonishing and animating results. They who will look back to the state of opinion five months ago, may well consider them almost miraculous.

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The same paper of Jan. 28, says:—Yesterday Mr. Brodrax from the Select Committee on Slaves and Free Negroes reported a bill devising the ways and means for deporting the negroes, and making them free to Liberia. The inquiry and debate on the bill, however, were suspended, and the bill was referred to the Committee on Federal Government, to be introduced in the next session. The bill, however, was introduced, and did not pass. Mr. Brodrax, yesterday, in his speech, ridiculed the idea of deporting the slaves to Liberia, and said that it was unconstitutional. The bill, however, was introduced, and did not pass. Mr. Brodrax, yesterday, in his speech, ridiculed the idea of deporting the slaves to Liberia, and

